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THE

# *CHRISTIAN's*

# DAILY DEVOTION;

WITH

# DIRECTIONS

HOW

TO WALK WITH GOD ALL THE DAY LONG:

BEING A CONTINUATION OF THE

# PASTORAL LETTER

FROM

A MINISTER TO HIS PARISHIONERS.

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BY THE

AUTHOR OF THE PASTORAL LETTER.

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A NEW EDITION.

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*Moſt dearly beloved Neighbours,*

HAVING already preſented you with *The Paſtoral Letter*, wherein I endeavoured to lay before you ſuch Conſiderations as might, with the Bleſſing of God, make you ſenſible of the ineſtimable Value of your immortal Souls, and at the ſame Time convince you of the abſolute Neceſſity you lie under, of taking Care for their everlaſting Welfare: I thought it farther requiſite to furniſh you with ſome few plain Directions for your daily walking with God in the Way of Holineſs and Righteouſneſs, which only leads to eternal Life: And may it pleaſe the God of all Grace to give a Bleſſing to theſe my weak Endeavours, that we may receive the End of our Hopes, even the Salvation of all our Souls, through the Merits and Mediation of Jeſus Chriſt, our bleſſed Lord and Saviour.

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# *CHRISTIAN's*

# DAILY DEVOTION;

WITH

# DIRECTIONS

HOW

TO WALK WITH GOD ALL THE DAY LONG.

REMEMBER, I beſeech you, that the Day is uſually ſpent well or ill, according as you prepare yourſelf in the Beginning of it: If you ſuffer vain Thoughts to take Poſſeſſion of your Soul when you awake, you have laid in Fuel for Satan to kindle all the Day after; wherefore, it behoves you at your firſt waking, to begin with God; to endeavour to poſſeſs your Soul with an awful Reverence and Regard to him.

Therefore lift up your Hearts to him, in theſe, or the like pious Ejaculations.

" EARLY in the Morning will I direct my " Prayer unto Thee, and will look up," *Pſal.* v. 3.

" It is a good Thing to give Thanks unto " the Lord, and to ſing Praiſes unto thy Name, " O moſt High! To ſhew forth thy Loving- " kindneſs in the Morning, and thy Faith- " fulneſs every Night," *Pſal.* xcii. 1, 2.

" He might appoint weariſome Nights for " us; ſo that when we lie down, we ſhould " ſay, When ſhall we ariſe, and the Night be " gone! And ſhould be full of Toſſings to and " fro, under the Dawning of the Day," *Job* vii. 3, 4.

" He might have ſcared me with Dreams, " and terrified me through Viſions," *Job* vii. 14.

" But bleſſed be his holy Name! He hath " made my Sleep ſweet unto me," *Prov.* iii. 24.

When you have thus offered your firſt Thoughts to God, put on your Clothes; and whilſt you are ſo doing, meditate upon the general Reſurrection at the laſt Day, when we ſhall all appear before the great Judge of Quick and Dead: Think of the Mercy you have received in having one Day more granted you, wherein to work out your Salvation: Let this excite your Thankfulneſs for former Mercies: and accordingly, as ſoon as you have dreſſed yourſelf, make your Acknowledgments unto Almighty God in a moſt ſolemn Manner.

## MORNING PRAYER.

I THANK Thee, O Father, Lord of Heaven and Earth, for all thy Mercies beſtowed upon me from the Time of my Birth to this very Moment: I bleſs Thee for my Creation, Preſervation, and all the Bleſſings of this Life; for my Health, Food, Raiment, Friends, and all other Comforts and Conveniencies; for preſerving and watching over me the Night paſt, and for raiſing me up in Health and Safety this Morning. But above all, I bleſs Thee for thy wonderful Love in Chriſt Jeſus, for the Means of Grace, and for the Hopes of Glory. Lord! endue me with a thankful Heart, evermore poſſeſſed with a wonderful Senſe of thy Goodneſs, and give me Grace to walk worthy of it.

Make me, I beſeech Thee, always mindful of that ſolemn Vow and Promiſe which I entered into at my Baptiſm; and give me Grace to reſiſt the Temptations of the Devil, the World, and my own corrupt Nature. Give me a due Senſe of all my former Tranſgreſſions, and work in my Heart an utter Abhorrence of them:

Cause me to walk in thy Fear all the Day long: Make me humble, peaceful, contented: Purify my Heart from all vain Thoughts and Desires: Keep my Tongue from Evil speaking, Lying and Slandering: my Body in Temperance, Soberness, and Chastity: and in every Respect, let my Conversation be as becometh the Gospel: let my Faith be unfeigned, my Love to thee sincere, and give me Grace entirely to love and depend upon thy Goodness in every Thing. Grant me more and more of the Assistance of thy holy Spirit, to work in me both to will and to do according to thy good Pleasure. Make me industrious in my Calling, provident of my Time, obedient to my Superiors, just and loving unto all Men. Preserve me from Sin, from evil Company, and from Danger. Bless the King, and all the Royal Family, with all the rest of our Governors, whether in Church or State. Bless him particularly whom Thou hast appointed to minister unto me in Things pertaining to Salvation: Make his Labours effectual for the Good of my Soul, and me willing to be guided and directed by him. Bless all my Relations, [Father, Mother, Brother, &c. *as you stand related*]

Reward

Reward all my Friends and Benefactors, and forgive all my Enemies. These Things, and whatsoever else thou seest needful, either for my Body or my Soul, be pleased in Mercy to bestow upon me, for the Sake of Jesus Christ our Saviour, who hath taught me thus to pray:

*Our Father*, &c.

WHEN you have in this Manner made known your Requests to God, and are thereby entitled to his Blessing, Favour, and Protection the remaining Part of the Day; you may, as your Occasions require, betake yourself to the Works of your Calling. And I beseech you, resolve not to lose or miss-spend the Day before you, remembering that when it is gone you will see it again no more for ever.

But here I must advise you, as ever you hope to have your Prayers beneficial to you, not to behave yourself as too many do, who no longer remember what they have been praying for, and so lose all the Benefit of their Prayers. You must be sure to call to mind the several Things you have begged of God: at least you must be habitually prepared so to do, whenever the Occurrences of the Day shall give you occasion to remember them.

For Instance: You have returned your Thanks to God for Mercies already received; take Care to walk worthy of them, that he

may not be provoked to deny his future Favours. You have begged freſh Mercies; wait in an humble Aſſurance of God's Fatherly Care over you, and believe that if you receive them not, he knows that you are not yet prepared for them. As you have prayed for God's Holy Spirit, keep your Mind pure, your Thoughts holy, your Body chaſte and temperate, that you may be a fit Habitation for the Holy Ghoſt. You deſire Strength to reſiſt Temptations, do not give way to them when they come, and be ſure not to run into their Embraces. You deſire Forgiveneſs of paſt Sins, be careful not to add to your former Accounts, by committing new ones. You beg ſeveral Graces, labour to exerciſe them as God ſhall call you to it. To prevent ſpeaking Evil of your Neighbour, think no Evil of him; and if you hear any, live in Hopes that it is a Miſtake, a Calumny. You pray for Chaſtity, be temperate in your Diet, modeſt in your Apparel, let your Speech be ſavoury, avoid the Converſation of looſe or vain Perſons. If you would love God, reflect much on his Mercies, eſpecially in Jeſus Chriſt. You deſire to depend upon God, let this appear in every Inſtance of his Providence towards you: Be content with the Want of thoſe outward Comforts which he thinks fit to deny you, and do not uſe any indirect Means in any Caſe to help yourſelf, for that would be to forſake your Maker, and to conſult with the Devil. You pray, that you may be loving unto all Men;

Men; be ready and willing to ſhew all Acts of Kindneſs which ſhall be in your Power. You deſire God to forgive your Enemies, do you be ſure to offer all reaſonable and fitting Terms of Reconciliation, and be willing and deſirous to be made Friends again. You pray for your Miniſter, that God would bleſs his Labours for your Soul's Good; be you willing to be guided and directed by him.

Thus, in theſe and all other Particulars, which you ſhall have occaſion to beg of God, labour to make your Prayers effectual, by ordering your Lives and Converſations according to your Petitions and Wants; and then doubt not in the leaſt but God will in a moſt gracious Manner hear and anſwer you, as he knows to be moſt convenient and ſuitable to your Condition; and eſpecially to your better and more laſting Intereſt, that of your Soul, which will never be left unſupplied with ſuch a Meaſure of the Graces of his Holy Spirit, as you are from Time to Time fitted to receive.

And now, that I may farther direct you in the well ordering of your Life every Day, I beſeech you,

1*ſt*, "To reſolve every Day to make it "your Endeavour to live in the Fear of God, "and to obey Him, whatever others do." You muſt expect to meet with many Temptations from wicked Men, from your own Luſts, and from Satan; but you muſt conſider, that theſe are the very Enemies you have renounced

in your Baptism, and that if you do not abhor and forsake them, you will be false to the Covenant of your God, and be found fighting against Him: You then listed yourself under Christ's Banner, and engaged to fight his Battles, in Opposition to the Kingdom of Darkness; and therefore, if you give up yourself to do wickedly, you take Part with Enemies of God, and wretchedly betray the Interests of your Lord and Master.

Wherefore, when thou art tempted to commit Iniquity, consider with thyself the great Danger thou art in, of losing the Favour of God, and being deprived of the gracious Assistances of his Holy Spirit, without which thou art not able to think or do any Thing that is good. Consider, that every Time thou ventures upon Sin, thou rejectest God, and chooses to lose his Friendship and Grace, and to do Despite unto Him, like the Jews, who chose *Barabbas* the Murderer, and rejected Christ their Saviour. Remember that *God hateth all Workers of Iniquity*, Psal. v. 5. xi. 5. and He counted them his Enemies, *Rom.* viii. 7. *Psal.* viii. 11. *James* iv. 4, 6.

Remember the dreadful and irrevocable Damnation of so many Thousands of Angels created to Glory, and that for one Sin. Remember the dismal Effect of *Adam*'s Transgression, not only upon himself, but upon all his Children that should be born after him, to the World's End.

Remember

Remember the Torments and Death our Saviour ſuffered to redeem us from Sin. Conſider the great Mercies which God hath vouchſafed to thee: that he made thee of nothing, according to the Likeneſs of himſelf, and appointed thee for ſo noble a Purpoſe as to ſerve Him in this Life, and to live and reign with Him in Glory hereafter; and that, for the preſent, He hath made all the Creatures thy Subjects and Servants. That when thou hadſt made thyſelf ſubject to eternal Puniſhment, God redeemed thee, and delivered His own Son to Death for thy Sake.

That He hath called thee to the State of a Chriſtian, and thereby admitted thee to be a Partaker of all the Means of Grace here, and the comfortable Hopes of Glory hereafter.

That He from Time to Time ſupplies thee with the Aſſiſtances of his Holy Spirit.

That He alone preſerveth thy Life from all Dangers, and thy Soul from all Temptations. That He hath often knocked at the Door of thy Conſcience, and all to engage thee to forſake Iniquity, to work out thy Salvation, and to be eternally happy.

Lay theſe Things to Heart, I beſeech you, and fear not to be accounted Scrupulous or Preciſe, by thoſe that would entice or fright you from your bounden Duty; but eſteem it rather your Glory to be counted a Fool for Chriſt, and rejoice that you are thought worthy to ſuffer for his Name. Heaven is worth all the Pains of getting thither.

Howſoever the Generality of the World may make little Account of offending God; though the Sinner may be praiſed in his Luſts, and wicked Men exalted; yet moſt certain it is, and the Holy Spirit of God affirmeth it, 1 John iii. 8. *He that committeth Sin is of the Devil*, and therefore ſhall receive his Portion among Devils at the latter Day. *The Wicked ſhall be turned into Hell, and all the People that forget God.*

And if you ſeriouſly conſider theſe Things, as you will avoid Sin, ſo will you,

2*dly*, "Arm yourſelf againſt evil Company, "that great Snare of the Devil, which hath "ruined a World of Souls." If one be infected with the Plague of Leproſy, you will avoid him as you value your Life or Health. Now there is no ſuch Plague as Wickedneſs: it deſtroys Body and Soul too, and is exceeding infectious; ſo that if you truſt yourſelf with the Company of ſuch Perſons, you run into Temptation and a Snare, and it is great Odds but you will be led captive thereby. Wherefore as you tender your own Safety, and dread the Diſpleaſure of Almighty God, avoid the Company of wicked Perſons, leſt you be Partaker of their Sins, and of their Plagues too. And let your Converſation be with thoſe that fear God; theſe will confirm you in thoſe holy Reſolutions you have taken up; theſe will animate and encourage you to be faithful in them; theſe will bear you company towards Heaven, and make your Journey comfortable and eaſy to you.

3*dly*,

3*dly*, "Allow yourſelf no Time to be idle, "but be diligent in your lawful Calling, and "cheerfully depend upon God for his Bleſſing, "and never doubt of it whilſt you are thus "found in his Way."—It is commonly obſerved, that the firſt Step to Wickedneſs is Idleneſs; and indeed there is little Hopes of any one being a good Man, or a good Chriſtian, who has no Care of his Time. It is then that the Devil is moſt buſy with us, when we ourſelves are leaſt employed: So that if there were nothing elſe in the careleſs Expence of Time, beſides the Danger of Temptation, a wiſe and good Man would be ſure to take care to be well employed. But it is a Sin too to be idle; for the Prophet *Ezekiel*, Chap. xvi. 49. tells us, that it was one of the Sins of *Sodom*: and the Author of the Book of *Eccleſ.* xxxiii. 27. obſerves, that it teaches much Evil. And therefore, you muſt ever account it as an high and crying Offence againſt Almighty God, who requires that you ſhould improve all your Time to good and uſeful Purpoſes; who has intruſted you with it as with a Talent, which if you do not improve, according to his Intent and Deſign, to his Glory, and the Good of others, He will be ſure to require it at your Hands, and bring you to a ſevere Reckoning for it.

And now, having charged you with the conſcientious Obſervance of theſe Three Particulars, I ſhall in a more eſpecial Manner apply

apply myſelf unto Four Sorts of Perſons, into whoſe Hands this little Treatiſe is likely to fall, namely, To the *Youth*, *Children*, *Servants*, and *Poor People*. And here, I beg of every one of you to conſider, the ſeveral Circumſtances wherein you are placed, and to make it your ſincere Endeavours to behave yourſelf accordingly.

1*ſt*, To the *Youth*: Thoſe of your Age are too apt to indulge themſelves in a Neglect of God, and the Concerns of their everlaſting Salvation. Aſk your own Heart, whether you do not flatter yourſelf, that you will Repent, and be Good hereafter, when this or that Deſire or Luſt is ſatisfied, ſuch or ſuch a Pleaſure enjoyed? And have you not ſo gone on from Day to Day, and that perhaps for a long Time? Oh! conſider, if this be your Caſe, it is a very bad and dangerous one, and if not ſpeedily amended, is likely to end in great Sorrow and Bitterneſs; this is a State of Diſobedience and Enmity againſt God, whereby you are become the Subjects of his Wrath, Anger and Diſpleaſure; and what wiſe Man would continue one Minute in ſuch Circumſtances? Who would run ſo great a Hazard of his Soul, which is of more Worth than Ten Thouſand Worlds? For it is of God's infinite Mercy that you are not conſumed. But conſider farther, you have a great Deal of Buſineſs to do, even to work out your Salvation, and that muſt be done *by patient Continuance*

*in Well-doing.* God ſent you into the World to ſerve Him, and gives you every Day of your Life for that Purpoſe: How fooliſh then is it for you to play away that Candle which was allotted you to work by, and then to think of beginning, when great Part of your Time is ſpent and gone?

Beſides, the Preſent is the only Time, and the longer you defer, the more liſtleſs and unfit you will be; when you have accuſtomed yourſelf to Evil, it will grow familiar to you, and you will be as uneaſy to part with it, as Men uſually are with an old Acquaintance, in whoſe Company they have long delighted: Nay, the Prophet *Jeremy*, Chap. xiii. 23. ſays, *It is as eaſy for the Ethiopian to change his Skin, or the Leopard his Spots, as it is for thoſe to do Well, who are accuſtomed to do Evil:* that is, it is next to an Impoſſibility.

But what if God ſhould, in his juſt Judgment, withdraw his Grace from you? What if he ſhould take the Forfeiture, and ſeal your Condemnation? Conſider it! you have provoked him to do it; He may juſtly do it; and what Security have you that he will not do it? The Advice he gives every one of us is, *To Day, if ye will hear his Voice, harden not your Hearts. This is the accepted Time; This is the Day of Salvation:* And if we let this Day ſlip, we have Reaſon to fear the Approach of that Night wherein no Man can work, when the Things belonging to our Peace

Peace will be hidden from our Eyes. Surely it is a moſt dreadful Thing to be forſaken by God, and given over to our own Hearts Luſts, to walk in our own Counſels.

Wherefore, Young Man, *Remember thy Creator in the Days of thy Youth:* and do not make Proviſion for Shame and Sorrow in thy elder Years: Think not that God will be put off with the Dregs and Refuſe of thy Days: Offer it unto thy Governor; would he accept it? No certainly, he would deſpiſe thee and thine Offering; ſo will God too. Keep Innocency whilſt Young, and it will yield thee unſpeakable Comfort all thy Life long; and thou wilt lay up a good Foundation alſo againſt the Time to come. Behold, Life and Death are ſet before thee; "If thou wilt en- "ter into Life, keep the Commandments:" Early employ thyſelf in ſo doing.

Again, Your Age is too ſubject to the Love of ſenſual Pleaſures: Let me beſeech you to have an eſpecial Guard over all your Senſes, and avoid all Provocations and Temptations to Luſt and Wantonneſs; ſuch are the Company of unclean Perſons, unſavoury Diſcourſes, laſcivious Pictures, Books, and Songs, Intemperance in Meat and Drink, *&c.* all which will be apt to add Fuel to your Luſts. Allow not yourſelf in any unchaſte Thoughts, Words or Actions; but be ſerious and ſober-minded, humble, modeſt, pure: Remember, that no unclean Perſon ſhall enter into the Kingdom of God.

2*dly*, To *Children*: Do you be ſure to make Conſcience of loving and honouring your Parents; and remember that the Command that enjoins it, is the firſt Commandment with Promiſe, and that a grievous Curſe is annexed to the Violaters of it: *The Eye that mocketh his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it*, Prov. xxx. 17. that is, ſuch a diſobedient Child ſhall die an unnatural, untimely, and ignominious Death; and the too many wretched Examples of public Juſtice are ſad Inſtances of this Truth.

3*dly*, To *Servants*: Let me beſeech you, in the Words of the Apoſtle, *Epheſ.* vi. 5, *&c. Be obedient unto them that are your Maſters according to the Fleſh, with Fear and Trembling, in Singleneſs of Heart, as unto Chriſt; not with Eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt, doing the Will of God from the Heart. With good-will doing Service, as to the Lord, and not to Men: Knowing, that whatſoever good Thing any Man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.* Again, 1 *Peter* ii. 8. *Servants, be ſubject to your Maſters with all Fear, not only to the Good and Gentle, but alſo to the Froward. For this is thank-worthy, if a Man, for Conſcience towards God, endure Grief, ſuffering wrongfully: For what Glory is it, if when ye be buffeted*

*buffeted for your Faults ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable unto God, for even hereunto were ye called,* &c.

4*thly*, To *the Poor:* The Providence of Almighty God has placed you under difficult Circumstances of Life, and daily reads you a Lesson, in a more particular Manner to depend upon Him. This you may be assured of for your Comfort, that you are under God's constant and immediate Care: And one Advantage you enjoy above the Rich in your Journey to Heaven is, that you are not clogged and hindered in your Course thither, by those manifold Incumbrances which lie on them; of whom our Saviour hath said, "That "it is very hard for them to enter into the "Kingdom of Heaven," *Matt.* xix. 24. Their Temptations are proportioned to their Abundance; their Cares are more, and their Distractions greater; so that you have no Reason to envy them, nor repine at your own Condition; and these are chiefly your Temptations, and against these you must be particularly watchful. Certainly, if you consider these Things aright, you will find that your Storehouse is the most sure, your Supply most certain; for if you are immediately in the Hands of God, of Him who feedeth the Ravens, and clotheth the Grass of the Field; so you may be much more assured that he will clothe you.

What

What God requires of you is, That you be diligent and faithful, frugal and provident; that you carefully avoid those Sins which your Poverty may tempt you to; as Falſhood and Deceit, Murmuring and Repining; that you ſerve God with a quiet Mind, and live in conſtant Hopes and Expectation of the heavenly Treaſure; that you endeavour to be Humble, Holy, Heavenly-minded, always remembering that he is the pooreſt Man who is poor in Grace: Your Saviour had no where to lay his Head; let his Example ſerve to reconcile your low Condition to you; and let your religious Behaviour under it be the Means to ſanctify it.

And now let me adviſe every one of you how to behave yourſelves in the Evening of every Day. And here, I beſeech you, call yourſelves every Night to a ſtrict Account for the Actions of the paſt Day. Aſk yourſelves what you have been doing? What Company you have kept? What Temptations you have met with? What Sins you have committed? What Corruptions you have ſubdued? What Experience you have had of God's Goodneſs, and how you entertained them? What Uſe you have made of his Dealing with yourſelf or others? In a Word, What Progreſs you have made Heaven-wards? And evermore account that Day loſt, wherein you have not done, or received ſome Good. Humble your-

ſelf

ſelf before God for every Neglect of your Duty in the Day paſt, and be ſure to expreſs your Thankfulneſs to Him for every Opportunity you have met with of doing or receiving Good.

Thus, if you daily ſum up your Eſtate with God, you need not be afraid of a long and uncertain Reckoning: you will conſtantly ſee what you have to expect and anſwer for, and may prepare yourſelf accordingly.

And when you have ſo done, you may with much Comfort and Aſſurance addreſs yourſelf unto Almighty God, in theſe, or the like Words.

## EVENING PRAYER.

IN an humble Acknowledgment of my manifold Sins and Iniquities, which I from Time to Time, and more eſpecially this Day, have committed againſt Thee, both in Thought, Word, and Deed; I now proſtrate myſelf before Thee, O Lord of Heaven and Earth, beſeeching Thee, for the Sake of Jeſus Chriſt, my only Lord and Saviour, to be merciful unto me, and forgive me. Humble me, O Lord, that I have not rendered unto Thee according to thy Mercy

Mercy and Loving-kindneſs; that I have been forgetful and diſobedient, and have ſinned againſt Heaven, and in thy Sight. Let thy Holy Spirit ſanctify me throughout, and give me more and more Grace and Strength, whereby I may be enabled to ſubdue all my ſinful and corrupt Affections: and grant that I may improve the Remainder of my Days with all poſſible Care, and give all Diligence to make my Calling and Election ſure, that I may perſevere therein unto Death, that ſo at laſt I may attain everlaſting Life. Enable me by Faith to embrace the Promiſes and obey the Precepts of the Goſpel. Let thy Word be my Rule and Counſellor. Settle in my Soul a conſtant Deſire and Endeavour to Fear, Serve, and Remember Thee. Give me a gracious Heart, and a good Underſtanding to keep thy Commandments at all Times. Prepare me for every Condition Thou haſt deſigned me, and let every Inſtance of thy Providence engage me to cleave more ſtedfaſtly unto Thee, and to glorify thy great Name: and in all Things, let me ſtill look up unto Jeſus, the Author and Finiſher of my Faith,

Faith. Make me more and more ſenſible of the Vanity, the Shortneſs and Uncertainty of this Life, and of the Eternity of the next. Let my great Concern here be, for the Glory of Thee my God, and the Intereſt of my precious and immortal Soul. And let my Thoughts be much employed on that Day, when God ſhall judge the Secrets of Men by Jeſus Chriſt. Suffer me not in a ſhort Life to make Way for eternal Miſery: but let me make it my conſtant Buſineſs to prepare myſelf to be happy for ever with Thee.

Enlarge and bleſs thy holy Catholic Church with more abundant Peace, Purity, and Concord. Pardon the crying Sins of the Nation wherein I live. Give us Grace to ſearch and try our Ways, and turn unto Thee our God. Make us a People peculiar to thyſelf, zealous of good Works. Bleſs the King, and all that are in Authority under him: Bleſs the Miniſters of thy holy Word and Sacraments; [my Parents, Brothers, Siſters, Maſter, Fellow Servants, *&c. as you ſtand related*] Reward all my Friends and Benefactors, and forgive all mine

Enemies.

Enemies. Be merciful to all afflicted Persons, sanctify their Afflictions unto them, give them Patience under them, and an happy Issue out of them.

Accept my Praises and Thanksgivings for all thy Mercies vouchsafed me in this Life, and for the Hopes of a better. And now, that I am going to take my Rest and Sleep, let me consider, that thou, Lord, only makest me to dwell in Safety: Whether I Sleep or Wake, Live or Die, let me be found thine own, to thy eternal Glory, and my everlasting Salvation, through Jesus Christ; in whose blessed Name and Words I sum up my imperfect Prayer; saying,

*Our Father*, &c.

THUS, having waited upon God by solemn Prayer, and committed yourself to his Protection, go to Rest with an holy Confidence of it, and with a serious Meditation on your last Hour: Let the Night put you in mind of the many Days of Darkness; let your Bed make you mindful of your Grave; and your Sleep, of your Death; and so compose your Soul, as if you expected not to awake till the Morning of the Resurrection.

Note,

Note, *It is very requiſite to read a Pſalm, and a Chapter out of the Old and New Teſtament, every Morning and Evening, either before or after Prayer, as beſt ſuits with your Devotion and Leiſure.*

### *A Grace before Meat.*

BLeſs, O Lord, theſe thy Creatures to our Uſe, and us in the Uſe of them to thy Service, through Jeſus Chriſt our Lord. *Amen.*

### *A Grace after Meat.*

BLeſſed be thy Name, O Lord, for all thy Mercies, and for this preſent Refreſhment: Grant that in the Strength thereof we may live to ſet forth thy Honour and Glory, through Chriſt our Lord. *Amen.*

*FINIS.*